

The Manifesto.

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The Gospel Testimony of Mother Ann
Lee and the Elders, William Lee and
James Whittaker.
No. 7.

*Published expressly for the several Commu-
nities of Believers in 1816. Re-written by
Henry C. Blinn.*

The imprisonment of the Believ-
ers in Albany.

THE preaching of the gospel excited
an alarm among the children of this
world who viewed with unpleasant ap-
prehension this new religion, embraced
as it was with such enthusiastic zeal by
so many persons.

As the testimony of the gospel was a
testimony of peace, it gave occasion to
the enemies of the cross of Christ to
take advantage of the Believers as the

country was in a war with Great Britain.
They represented the Believers as ene-
mies to the country and this charge was
made the pretext for many abuses which
they were obliged to suffer.

The first open act of persecution that
took place after the testimony was
preached in America was in July 1780.
As many people from New Lebanon,
Hancock and other places resorted to
Niskeyuna to hear the word of God,
those Believers who were able, took with
them provisions for their support. Evil
minded men in the vicinity of New Leb-
anon accused the Believers of acting
against the civil government, which soon
led to a cruel persecution.

David Darrow of New Lebanon while
driving a flock of sheep to Niskeyuna,
was seized by three men. The sheep
were stolen and David was taken before

Matthew Adgate, a justice of the peace under the royal government.

The charge of treason was brought against him, but as Adgate had no authority to try such cases, David was sent under guard to Albany and delivered to the "Committee of safety," to be tried by them.

John Hocknell and Joseph Meacham were sent, by the Believers, to Albany to witness the course of the trial, but on their arrival they were held for examination before the Committee. These accusers knew it was contrary to the faith of the Believers to bear arms and become soldiers, and on this account flattered themselves with the hope of confirming the charge of treason.

As the minds of the Committee had already been impressed with this fact, they were ready to exert their authority, according to their discretion. After an examination the Brethren were ordered to promise obedience to the laws, without being informed what those laws should be.

The result was as might have been expected. The prisoners, whose faith and conscience bound them to obey every just and righteous law, without any external obligation, could not promise obedience to laws which were yet unknown, and which in all probability would be unjust and oppressive. Consequently the Committee sent them to prison.

But the imprisonment of only three persons, David Darrow, Joseph Meacham and John Hocknell, was not considered as being sufficient to stop the progress of the testimony of the word of God. They next seized Hezekiah Hammond and Joel Pratt, two influential preachers of the gospel of Christ, and committed them to prison.

An officer was sent to the home of the Believers and Mother Ann, Elder William Lee and Elder James Whittaker were arrested and taken to Albany.

After passing a short examination before the Committee and being charged as enemies to the country, they were committed to prison. This was a day of sadness for the little Community, and their sorrows were in tears and prayers for the protection and safe return of these, their best gospel friends.

Mary Partington was permitted to accompany Mother Ann, as her companion, and to assist her as best she could under these unpleasant conditions. Calvin Harlow also went to Albany to render what assistance he was able, to the Brethren.

The company were imprisoned in the old City Hall, but after a few days were removed to a prison in the "Old Fort," where the Tories and prisoners of war were confined. All the leading characters of the gospel work were now under arrest by the instigation of evil minded men, who had thought to suppress the testimony by persecution.

The Believers were still zealous in their religious service and in supporting the testimony of truth at all hazards. No outward opposition could lessen the zeal of a people who had been awakened by the resurrection power of Christ, and who by their obedience to the truth had been made partakers of the power of salvation from all sin.

The next person to be arrested was Samuel Johnson of New Lebanon. It was during the hour of worship, on the Sabbath, and while Samuel was engaged in prayer. Several persons hurriedly entered the church and rudely dragged the praying brother from the meeting.

After a mock trial before the Justice, Adgate, he was taken to Albany and delivered to the Committee for further trial.

Samuel had formerly been a minister in a Presbyterian church, and the crime for which he was charged, was in saying,—“People cannot follow Christ and live in wars and fightings.”

The Commissioners represented to him the danger of preaching such doctrines among the people. Samuel replied,—“I speak what God gives me to speak. I have spoken no more.” The Commissioners remarked, “The elect lady will be sent to the British army at New York,” and intimated that the Society of Believers would be broken up.

“She is the elect lady, indeed and in truth,” replied Samuel, “but whether she lives or dies, I know that the work is of God, and that this testimony is the testimony of truth.” Samuel then informed the Commissioners that he received his light on the subject of war from the New Testament, and not from the Believers.

He was fully convinced in his own mind that those who follow Christ cannot live in wars and fightings. “Before receiving this conviction” said he, “I was very zealous in the cause of the country, but knowing the truth of Christ’s word I could proceed no further.”

The Commissioners then informed Samuel that they would not suffer such doctrines to be preached among the people.

Samuel replied, “I shall speak what God gives me to speak: for I feel it my duty to obey God rather than man.” This remark offended them very much, and they were on the point of condemn-

ing him to be executed as a traitor when Dr. Stringer, one of the Committee declared Samuel to be insane, and he was ordered to be imprisoned in the jail of the old City Hall.

After the excitement was over, many candid and thoughtful men expressed their displeasure at the injustice of the proceedings. The public imprisonment of innocent people, for no other cause, in reality, than their religious faith, had a powerful effect upon the minds of honest and impartial people, and of course, drew many inquiring people to search into the truth of the accusations.

This caused a more extensive circulation of the religious principles, than would otherwise have been, if the enemies of the cross had not resorted to persecution. A great many people visited the prisoners, and after having heard their testimony of the work of God, were led to accept the truth, and to seek a privilege to make an honest confession of their sins to God, before his anointed witnesses.

In this way the truth prevailed against all opposition, and many were added to the faith. The word of God which could not be bound was preached to large assemblies through the grates of the prison, and the hearts of the hearers were touched to accept the testimony of truth. Many precious gifts of God, many divine lessons of instruction, and many heavenly visions were received by those confined within the prison.

Communication was allowed with the friends of the prisoners, and the privilege was granted to the Believers of administering to the necessities of their imprisoned gospel relation, so that in the midst of affliction, they were blessed of God in the spirit of peace.

The persecutors of Mother Ann, considering her the grand actress in these movements, directed their malice more particularly against her, and were anxious to banish her to the British army then stationed in New York. The Committee however, decided to send her to Poughkeepsie. She was taken from the prison in Albany, in the month of August, and conveyed on board a sloop, and sent down the river to Poughkeepsie and imprisoned in the jail of that town. On this trip, Mary Partington was allowed to accompany Mother Ann.

During this term of imprisonment, Mother Ann was treated generally, with much kindness. As Mary was not considered a prisoner she had full liberty to procure anything that was needed for their comfort. Mother Ann endured this injustice with marked patience and Christian resignation. Much of the time was spent in great suffering of soul and in prayer to God for the protection and prosperity of her spiritual children.

Elizar Goodrich, Samuel Fitch and others visited the Sisters in prison, but through fear that the presence of strangers might excite alarm among the inhabitants of the town, they were advised not to tarry long as it might bring on additional persecution.

Elizar was the messenger of kind and encouraging words from Mother Ann to the Elders who were still in the prison at Albany. When Elizar delivered his message, the Elders were so overjoyed that they exclaimed, "How beautiful are the feet of them that bring glad tidings of good things, and publish peace." In thankfulness for this message they all kneeled in prayer with their faces to his feet.

After an imprisonment of several

weeks, Mother Ann was removed to the house of James Boyd of Poughkeepsie, who had accepted faith in her testimony, while she was in prison and who had with the assistance of Joseph Ellis, another young Believer, become responsible for her appearance at court, so that she was permitted to leave the jail.

CONSCIENCE.

When, and how far, it is authority for human conduct.

GILES B. AVERY.

"CONSCIENCE follows, and does not precede the experience of human authority."

"Authority, sanctioned by punishment" as the consequence of infraction of its laws, "is the type, and the starting point, even when the conscience takes an independent flight, and adopts rules for itself, different from those that entered into its education."

"Keep the eyes of the soul open" so that the character of a true and pure conscience may be kept in view!

However, in order to know how far the conscience a person possesses is authority for conduct of life it is necessary to know, first, what conscience is.—

1st. Conscience is a monitor, which, when heeded, is a guide to the conduct of human life.

2nd. If enlightened, by the lamp of divine truth, in the revealed light of God, it may be a safe and true guide.

3rd. If unenlightened, or, having been enlightened, and faithfully instructed in the truth, it is disobeyed, until its light is obliterated, it becomes an unsafe and false guide to life.

4th. But, conscience is also a pupil, a student, and may be rightly or wrong-

ly taught, or left in ignorance, without instruction. St. Paul speaks of different characters of conscience thus, "a weak and weakened conscience, a good conscience, a pure conscience, an evil conscience, a defiled conscience, and a seared conscience," and he admonishes his hearers to "purge their consciences from dead works." And these characteristics of conscience correspond to the general understanding of the enlightened mind.

It is thus manifest that conscience may, or may not, be a true guide to the conduct of life, according as it may have been rightly or wrongly taught, or otherwise, may have been left untaught, consequently ignorant of right and wrong. Human experience illustrates this; thus, some of the inhabitants of the West India Islands, and of New Zealand, and even the Scots of Britain, once thought it right to kill and eat human beings; and these were not of the lowest class of barbarians neither, but, some of them, having considerable progress in science and art. In "Angas's New Zealand Illustrated" there is a picture of the country mansion of the accomplished chief Rangihæta, one of the finest specimens" says the author, "of elaborately ornamented dwellings yet extant; its name is Kai Tangata, which means, *eat man*, and it has been so called in memorial of the feasts within its walls." *

John Calvin appeared to have had a conscience that caused him to feel it right, and not only right, but duty, to burn Servetus. The Empress Theodora, possibly may have thought she was conscientiously doing duty when she ordered her subjects, in one campaign into

Armenia, to put to death over one hundred thousand Paulicians, in a most barbarous manner, because they held different religious views from herself and her court, and by them, were called Heretics!

The conscience of Pope Innocent, and the soldiers of his Papal armies, may have been so educated as to believe they were in God's service, when they put to death over two hundred thousand of the Waldenses and Albigenses, a people whose doctrine, as reported by themselves, was, "to renounce the world, to bridle the lusts of the flesh, to maintain ourselves by the labor of our own hands, to do violence to no man, to love the brethren" and sisters.

In view of these persecutions, the Church historian, Robinson, says, "Dominion over conscience, is anti-christ, anywhere," and "Conscience, everywhere, is a throne of God." Of an enlightened and godly taught conscience this is true, but of consciences that are barbarous, unenlightened, or, having been enlightened, have been disobeyed until they have become seared as with a hot iron, as St. Paul says, they become the throne of Satan.

Possibly Martin Luther may have claimed to be conscientious, as a protestant to the Catholic faith, in his persecutions of the ana-baptists, and his presumptuous damnation of all who differed from him in faith, though he, and his followers exercised the same cruel spirit, that had been manifest by the Catholic church of Rome. "But, how inconsistent it must appear, to every feeling heart and Christian mind, to hear the title of "glorious reformation," applied to that abominable work which was wrought by Martin Luther,

* Library of useful knowledge.

and his followers, when, by gibbet, fire, and sword, they could and did exterminate their fellow beings from the earth, as they would mad dogs!

Could such conscientious works be the fruit of a conscience, which, as Robinson says "is everywhere the throne of God?" Forbid it, kind heaven; forbid it all ye honest and enlightened sons and daughters of men!

It is further possible that John Calvin may have claimed to have been conscientious in instituting his doctrine of absolute decrees, and punishing, by imprisonment and death those who opposed his authority; but it was the same Satanic spirit that inspired Luther, and the dominant powers of the Catholic Church; and consciences that could originate and execute such horrid cruelties could not be considered by any good, enlightened person as a "throne of God in the soul." Alas; much more appropriately would such consciences be known as the throne of Satan!

Multitudinous examples might be given to illustrate characteristic consciences, that, instead of being monitors and guides to righteousness, goodness, mercy and truth, have been leaders to wickedness, cruelty, and desolation to the human race.

On the other hand some Brahmins have a conscience that does not allow its possessors to destroy the smallest insect, and they will punish themselves for having knowingly killed a flea.

The poet (Cowper) says:—

"I would not enter on my list of friends,
Though graced with polished manners and fine sense
The man who needlessly sets foot upon a worm."

It is not uncommon for persons who have consciences very ignorant of the principles of righteousness, or such as have been seared and malformed, by

sinning against light and truth to such a degree as to be unable to see what is right, to claim they are doing right, because they are not condemned by their consciences.

It is thus clearly manifest, that, although conscience is a mentor and monitor, it is also, necessarily a pupil, and needs instruction in the school of Christ at the feet of wisdom, presented by souls who have learned, by obedience to Christ's gospel, the paths of righteousness and peace.

The conscience of some persons would be as unfit to trust for safe human progress, as a balky horse; as unsafe a lamp for a guide in the dark labyrinth of human experiences as a jack o' lantern in a rice swamp.

To be a sure and safe guide, conscience must be educated in the school of Christ, and have learned obedience to revealed truth; and only such a conscience is "the throne of God" in the soul of man.

Mt. Lebanon, N. Y.

"Gentle and Easy to be Entreated, without Partiality and without Hypocrisy."
No. 2.

WILLIAM LEONARD.

WHEN he had struggled up far enough to look about him, could see none who had the least care or concern for him, and that he had nothing of value but a strong determination to make a man, and to back up this, had proved to the world that he had energy enough to carry it into effect. You and I have seen such, who, in the midst of great temptation, stood truthful, honest; without a teacher, became learned, and gathered substance without capital. One who, standing

upright, became beloved; without friends in childhood, could count his friends by thousands in manhood; and from an errand boy, had arisen to some of the most useful stations in society, and a strong pillar to support all the radical reforms of the age. I have studied such biographies with thrilling interest.

Here let me say that this character is the best phototype of a Shaker, that ever existed. Such a character arises to be a man without the shadow of partial surroundings, and so does the Shaker. A true body of Believers, in our faith, are self-made men and women. To God they give all the glory for their uprising in a spiritual resurrection. When called into this order and awakened to an understanding of sin, by the Holy Spirit, they see that they must rise out of the lost state that they are in by bearing the cross of Christ, and that none can do the work for them. Nothing of their old character will answer now, they must have one entirely new, and they cannot get it till they toil and suffer for it, and earn it. Like the pilgrim at the gold diggings without capital, if they secure the precious dust, they dig it, wash it, cleanse it, for none are partial enough to do it for them.

At the door into this church, there is no partiality; the poor candidate who will show his lost condition, will pass in before the rich who will not do so. The reckless or the thoughtless, who have been rude, will pass before the moralist who needs no physician. I have seen the ignorant pass through this door while the learned was barred out. He whose name never stood on any church record has been accepted, while the great professor had to stand back. It matters not whether a candidate is a religionist,

moralist or a rude man of the world, as Christ makes all things new, they must obtain a new set of thoughts, words and actions. They can obtain them by constant effort, watchfulness and prayer; no other price will purchase them.

Since the Christian religion was planted on earth, no joint interest was ever carried out so perfectly as it has been among the Shakers, upon religious equality. Our own experience teaches us just how all partiality was struck down in the pentecostal church. Our covenant relation was formed in the very spirit of the compact. It gives to all the social comforts of life, in health and sickness. The proceeds of all labor, income and consecration, goes into the hands of one set of Trustees, "Who buy and sell as though they possessed not," to be appropriated for the good of all. Dwelling rooms and work rooms are furnished alike, convenient for all the inmates, and all trades impartially, from Elders to all grades of members. The same church order and law meets us all, and must rule us all. The same seasons for labor, as each has ability, goes to sustain the whole, without favoritism in any quarter.

Now, when the apostle says in the text, without partiality, if all this does not bring us within his exact meaning, I see no way for Christians to get there, and it is easy to discover that all who come up to this state of things must be in reality without "hypocrisy." Here, then, is the conclusion of the whole matter. No one can carry out the principles of Christianity, except he is strictly candid and free from all duplicity and hypocrisy. It has been a maxim with us for years that if the gospel does not make a professor free from all

guile and double dealing that it does but little for him. In the political world many screen themselves from sight in the under-current of policy and the unreal, but such hypocrisy will not do for a Christian.

We have started on the Christian course we have endeavored to describe, and have found it to be a pure way. Honestly have we continued it through life thus far, and find it to be the path of peace, quietness and comfort, and honestly will we pursue it to the end of our course, that we may justly expect to find our names written in the "Lamb's Book of Life." We must all come up to the moment when we step from time into eternity. We, then, above all things else, desire to pass into the unknown world with the certainty that it has been our highest ambition to successfully carry out in practice; "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report."—This will give the departing spirit of a child of God, when he looks upon the last setting sun, full confidence to expect a "city which hath foundations, whose Builder and Maker is God."

Harvard, Mass.

REFLECTION.

WHY should we dread the Autumn
When fruits are gathered in,
More than the opening Spring-time
When labors first begin?

Autumn precedes the Winter,
The close of earthly life;—
While Spring foretells the Summer
With nature's beauty rife.—M. W.

THE VALLEY OF SILENCE.

BY FATHER RYAN.

In the hush of the Valley of Silence
I dream all the songs that I sing;
And the music floats down the dim valley,
Till each finds a word for a wing,
That to hearts, like the dove of the Deluge,
A message of peace they may bring.
But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the valley
Too lofty for language to reach.
And I have seen thoughts in the valley—
Ah me! how my spirit was stirred!
And they wear holy veils on their faces—
Their footsteps can scarcely be heard;
They pass through the valley like virgins,
Too pure for the touch of a word.
Do you ask me the place of the valley,
Ye hearts that are harrowed by care!
It lieth afar between mountains,
And God and His Angels are there;
And one is the dark mountain of Sorrow,
And one the bright mountain of Prayer!
—*Metropolitan.*

Mt. Lebanon, N. Y., Apr. 15, 1863.

RESPECTED FRIEND, ADIN BALLOU:—A kind friend, brother Oliver Prentiss favored me with a perusal of your interesting letter; interesting, because of your position in the important moves of the day, and personal experience in relation to persons and things connected with attempts to form a community having goods in common. You have had an opportunity to see the workings of human nature under peculiar circumstances, and though painful in the detail and in the aggregate, such experience will yet prove of much value.

The non success of the Hopedale Community in common with others that have arisen and gone down, must have

its weight in establishing ground for suspicion, that man and woman on the Adamic or procreative plane, occupy a position antagonistic to communities having goods in common.

Taking it for granted that they do, leads us to an analysis of human society. Firstly, what are the primary atoms of human society? Secondly, what are the forces of these atoms? Thirdly, what are the products or results of these forces.

Proceeding in this manner, we may arrive at some definite conclusion whether those on that plane are capable of forming themselves into such communities or not; for specific forces, have specific results.

Man and woman are the primary atoms of society, and their most potent inherent force, is an affinity for each other, which induces them to unite and "become one flesh." This force may be called the animal force; for all animals in common with man and woman are its subjects. The product of the union of these atoms, is the Adamic community or family, composed of father, mother, and their children. When their children, the off-shoots, are matured, they fly off to fulfill their destiny as their parents have done.

Here we see a force to form a community, and to disintegrate the same. And within every such community there is a force, repelling any coalescence, with every other such community. Hence family distinctiveness. And those families who are considered the most cultivated, exhibit the lines of distinctiveness the most vividly. The history of the Courts of Probate, indorse the fact of the existence and intensity of said forces.

Having arrived at a knowledge of the forces which create the Adamic community, and limit its extent, we become possessed of a base of operations, to weigh and measure what they are able to do, and what they are not able to effect.

The forces of the physical world are to some extent controlled, applied, and modified by man; but he cannot change them essentially; whatever form they may assume under his hand, they continue to bear a strict relation to their primary forces.

So man and woman on the Adamic plane, can be educated and developed under favorable conditions, till a very great change (in the common acceptation of the term) has been effected. But on examination, they remain essentially the same, and bear a true and strict relation to the forces of their being, on the plane they occupy. And any attempt of the subjects of said plane, to raise themselves out of and beyond the power of the forces thereof, by the aid of said forces, must prove a nullity. Hence the formation of communities embracing a number of families recognizing the forces alluded to, whether on philosophic or devotional premises, have all died out, or merely linger along. And it is worthy of note, that the philosophic have flashed and flared, and gone out in the greater darkness; and so long as the primal forces already indicated, remain intact, the same results will attend any attempt to work antagonistically to them.

Taking it for granted that we have disposed of the Adamic or procreative plane, and deem its subjects incapable of forming communities in your and my acceptance of the term; what is to

be done with them? Under the action of their own forces they are dissatisfied, uneasy, and in trouble, and often confused. And all attempts heretofore to help them out of the sphere of their troubles, by the forces which formed their sphere, has only made the confusion somewhat confounded.

On looking over the history of the past, occasionally we find a mind that has discovered a force, that existed in the arrangement of created things, unknown till that mind revealed it. Newton discovered the force that binds the universe, gives law to the velocities and limits the spheres of the planets. Watt applied the force of steam; Galvino, the galvanic force. And so of others who have been focal points of physical knowledge. Having seen that there are forces in the material world, once hid, but now revealed and applied to us; may there not be some force in the human world not yet discovered. In the material world the forces are material. In the human world the forces are material, mental, and spiritual; these are the magazines of human force. In the human world, the animal or material force predominates, the mental is its servant, and what little there is of the spiritual incorporated, hardly amounts to an acknowledgement of its existence. Hence the kingdoms of the human world, "are the kingdoms of the Beast" because they operate physically, or after the manner of the beast.

Seeing that there is not a kingdom (recognized as such) an earthly, where the spiritual force predominates, and has taken the mental and subdued the animal; and brought forth an order of society, with law, order, and government; and a civilization corresponding thereto.

Perhaps, we may find a single individual, who may have focalized in himself such a kingdom.

On looking over the past, we find one individual who states that his kingdom is not of this world, and as a proof that it is not, he farther states, "that his subjects will not fight" and "that the world receiveth him not." Here are encouraging indications. But what are the forces by which this Nazarene purposes to create and vitalize his kingdom. He says "those who do the will of my Father who is in heaven; the same is my mother, sister and brother." Here is a new relationship. His Father is in heaven—in a heavenly sphere; and those who do the will of his Father—whose every word and act, are in harmony with the Father, are also of that sphere—the sphere of love. And he who is the least in that sphere, is greater, than the greatest born of woman.

Here we see that love to God is the vitalizing element or force, and love to those brought forth by that force, creates a community or the Christ family. And wherever such a community exists, it may be called Christian socialism. It will not be of the world, for its government will not stand in physical power, nor operate after the manner of the kingdom of the beast.

The germ of the Adamic community, is extremely limited in its unfoldings. The germ, love to God, in its unfolding, can embrace all the people, of all worlds; and the voice of that unfolding, is ever, "whomsoever will let him come" and inherit all things, temporal, mental and spiritual. Under the influence of this power—love to God; there is no need to manufacture a community having goods in common; it springs up of itself, and

is the result of the internal forces of the new relationship.

Again the Nazarene says "Come learn of me, for I am meek and lowly of heart, and you will find rest to your souls." But if you will learn of me, you must bear your cross daily; against what? against your own life—your natural loves and desires. And "he who seeks to save it, will lose it." "And he who loves father and mother more than me is not worthy of me." Or in other words, he who does not hate the affinities, the loves and desires that bring forth the father and the mother, the wife, and the child; cannot love the affinities that bring forth the universal sister, and brotherhood of Christ. Again he says, "ye cannot serve two masters;" neither will it do, to patch up the old with a piece of the new, "it maketh the rent worse."

Here we see focalized in Christ,—
First. A force to create an universal sister and brotherhood. Second. A force to destroy the organizing forces of the Adamic relationship. And wherever two or three are gathered together in the power of these forces, there will be the law, and the government, and an ultimate civilization;—that eye hath not seen, nor ear heard, neither hath it entered the heart of the Adamic man or woman to conceive of it.

Such is an outline of some of my views in relation to Communities. I hope they will be acceptable to you. At all events accept them as a token of my esteem.

To Adia Ballou,

Hopedale, Mass.

He is indeed a conqueror, who overcomes himself.

Hopedale, Mass., May 5, 1863.

ESTEEMED FRIEND :—I thank you for your kind favor of the 15th ult. I have read it with care and candor. You present very strong reasons why families of the procreative plane cannot without great difficulty, if at all, establish communities of goods; and why a people on the plane of the Shaker families can do so successfully.

I will endeavor to present in response the real difficulties which need to be removed from my mind in order to my concurrence with you.

First. I have believed that it was the destiny of man as a race to be gradually inducted into a holy, harmonic, and happy order of society here on earth.

Second. I have believed that it was according to Divine order, natural and right for mankind as a race, while here on earth, to procreate their species.

Third. That whatever is strictly natural for the time being cannot be a sin per se, and should not be forbidden, but only regulated into true order.

With these fundamental ideas, I have sought to discover and commence an order of human society, which would not only be holy, harmonic and happy in select communities, but become ultimately universal for the entire race. I can see that celibacy was best for Jesus, Paul, and many saints in the ages of the past to enable them to fulfill their respective missions for the regeneration of the race. Also, that the like exceptionally will continue for ages to come. I can see that with such characters, under such circumstances, celibacy is not only a privilege, but an imperative duty. I can also see that this may be true in respect to select communities of celibates.

And I can farther clearly see that in such cases, such celibates can establish communities with far less difficulty than can married families of the same essential moral goodness. I do not need to be convinced of these truths.

Now will you tell me whether your order and system of society is designed or expected to become universal for the race here on earth; or if it is only select and exceptional in its nature? If select and exceptional to the course and destiny of the race, I assent at once to the fitness of its platform and means to its end.

But if designed and expected to become universal then your present societies are first fruits, specimens and models for the entire race, and if so, then your success must result in the extinction of the race here in flesh and blood on the earth. And farther, if so, it must be a sin per se for even the best of human beings to procreate offspring.

In that view, how can you vindicate God for having created mankind here on earth with all the capabilities, instincts, and inherent longings which result in offspring? Or how can you demonstrate that loves and faculties strictly natural cannot be exercised without sin per se?

These are the precise points on which if in error, I need to be enlightened and corrected. I state them as explicitly and directly as I can, that you may instruct me. I am sure I desire very strongly to embrace "the truth, the whole truth, and nothing but the truth."

Bear with me esteemed friend, and write again soon. Your friend and brother,

Adin Ballou.

—•••—
THERE is no hope but in the cross.

The Law of Moses vs. the Law of Christ.

AGNES E. NEWTON.

THE law was given by Moses but Grace and Truth came by Jesus Christ.

The law was the governing principle of an earthly Institution. Life upon the lower or fundamental plane. Perfect in all its bearings towards that plane to which it was specially confined.

St. Paul referring to the mission of Moses, speaks of his faithfulness as that of a servant in his master's house; but that of Christ as a son over his own house; and again of the law as of a schoolmaster which should bring us to Christ.

Jesus, speaking of his own mission, said, "I came not to destroy the law but to fulfill;" and add thereunto, his life declared.

While the Mosaic law enjoined strict justice, the law of Christ presented the new commandment, "That ye love one another;" and more than this, "Love your enemies; bless them that curse you and do good to them that hate you, and pray for them which despitefully use you and persecute you."

The law of Moses gave no intimation of soul life; while all of the teachings of Jesus Christ, pointed more or less directly to the life beyond; as he himself declared, "My kingdom is not of this world." How plainly marked the duty of all who would become his followers, in the injunction, "Seek ye first the Kingdom of God and his righteousness."

Obedience rendered to the law of Moses makes perfect the physical and moral character. Guided and molded by the Grace and Truth which came by Je-

sus Christ, the spiritual nature of mankind becomes developed; fitting them to become heirs of the heavenly kingdom, to an inheritance that fadeth not away.

Canterbury, N. H.

THE HIGHER LIFE.

DANIEL FRASER.

IN the day "of the restoration of all things" it will be evident that all the dispensations will harmonize and become a unit.

We speak of past dispensations; in reality, no dispensation passes away. Jesus came not to destroy, but to fulfill the Law and the Prophets. It is only the human coloring—the compromises to meet the conditions of the lower life that pass away.

The law was weak through the flesh. Hence, the subjects of "the carnal commandment multiply and replenish;" could not enter the Holy of Holies. The Church of the Resurrection, being as the angels are, they can enter, and abide within the Holy of Holies. Constituting a virgin church having goods in common. Results—No want, no crime. Yielding obedience to Hygienic law; the results are, no disease; no untimely deaths.

Means to attain the higher life. First. Right every wrong. Second. Come out of the bottomless pit of self-greed. Third. Give lovingly of the fruits of your toil and care, to sustain upon earth the economy of said life. Resting under the assurance, that goodness is religion, and that to be beneficent, is to be divine.

Mt. Lebanon, N. Y.

—♦—
If the brain sow not corn it plants thistles.

[Contributed by H. L. Eads.]

A PREACHER'S NIGHT VISION.

I SAT down in an arm chair, wearied with my work. My toil had been severe and protracted. Many were seeking the salvation of their souls, and many had found what they sought. The church wore an aspect of thrift; and prosperity, and joy, and hope, and courage, were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners. The whole community was more or less moved with the prevailing excitement, and as the work went on I had been led into exhausting labors for its promotion.

Fired with my work, I soon lost myself in a sort of half forgetful state, though I seemed fully aware of my place and my surroundings. Suddenly a stranger entered the room without any preliminary "tap" or "come in." I saw in his face benignity and weight of character. But though he was passably well attired, he carried about his person measures, chemical agents, and implements, which gave him a very strange appearance. The stranger came toward me and extending his hand, said, "How is your zeal?" I supposed when he began the question, the query was to be for my health, but was pleased to hear his final word; for I was quite well pleased with my zeal—and doubted not the stranger would smile when he should know its proportions.

Instantly I conceived of it as a physical quantity; and putting my hand into my bosom brought it forth and presented it to him for inspection. He took it, and placing it in his scales, weighed it carefully. I heard him say, "One hundred pounds." I could scarcely suppress an audible note of satisfaction. But I caught his earnest look as he noted down the weight, and I saw at once that he had drawn no final conclusion; but was intent upon pushing his investigations.

He broke the mass to atoms—put it in a crucible, and put the crucible in the fire. When the mass was thoroughly fused, he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth

exhibited a series of layers, or strata, which at the touch of the hammer fell apart, and were severally tested and weighed; the stranger making minute notes as the process went on. When he had finished, he presented the note to me, and gave me a look mingled with sorrow and compassion, as without a word except "May God save you," he left the room.

I opened the note and read as follows:

Analysis of the zeal of Junius, a candidate for a crown of glory.

WEIGHT IN MASS 100 POUNDS.

Of this on analysis there proves to be	
Rigotry	10 parts.
Personal ambition	23 "
Love of praise	19 "
Pride of denomination	15 "
Pride of talent	14 "
Love of authority	12 "
Love to God, pure	4 "
Love to man	3 "
	100 "

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but when I looked at the figures, my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but I was suddenly startled into a more honest mood, by an audible sigh—almost a groan from the stranger, (who had paused in the hall,) and by a sudden darkness falling upon me by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord save me," and knelt down at my chair, with the paper in my hands and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. The record was true: I saw it, I felt it, I confessed it, I deplored it, and I besought God to save me from myself with many tears; and at length with a loud an irrepressible cry of anguish I awoke. I had prayed in years gone by to be saved from hell, but my cry now to be saved from myself was immeasurably more fervent and distressful.

Nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all the chambers with light and hallowing up my whole heart to God. That light and that

love are in my heart to-day; and when the trials and tears of my pilgrimage shall be at an end, I expect to kneel in heaven at the feet of the divine Alchemist and bless him for the revelation of that day that showed me where I stood and turned my feet into a better path.

That day was the crisis of my history; and if there shall prove to have been in later years some depth and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of this searcher of hearts, at whose coming I was weighed in the balance and found wanting.—*Selected.*

*"They shall spring up among the grass,
as willows by the water courses." Isaiah.*

MARTHA J. ANDERSON.

ACROSTIC.

THESE lovely emblems of souls true and living,
Hailing the breath of the glad sunny spring,
Eagerly ope the first buds of the banquet
Yellow tipped censers of fragrance to swing;
Sweetly they thrive where the gentle stream murmurs,
Humbly they bend where the lily cups drink,
And while the margin of lakelet adorning
Low their weird shadows reflect from the brink.
Light arrows darting from Sol's golden quiver,
Speed through the finger leaved boughs as they sway,
Poising like diamond points over the waters,
Returning the song of the beautiful May.
In the lone dell where the violets cluster;
Near the thick copse where the nightingales sing;
Grow the sweet willow trees, fresh as the morning
"Up 'mong the grasses" in beauty they spring.
Peerless amid the low shrubs of the woodland,
All in their emerald glory arrayed,
Mingling their manifold masses of foliage,
Ornate in varying color and shade.
Nobly the Oak on the hill-top may tower;
Grandly the Elm its long branches may trail,
These in their majesty, unlike the willow tree,
Heed not the bluebells that grow in the vale.
Eventide vapors ascending from everglade
Gently bedew every leaflet and flower,
Rising in silver mist, up through the wooded glen,
All the trees bathe in the soft dewy shower.
Stout limbs may break when the wild tempest rages
Slender boughs yield to the fierce winds that blow
And the green willows so yielding and pliant
Strike their roots deep in the soil where they grow.
Waving and free as when in the long ago
Indian maidens with light fingers wove,
Lithe branches clipped from the beautiful bower

Low by the brook where the willows still grow.
 Over the reedy marsh, crowning the daisy bed,
 Wild birds on each flexible stem gaily toss,
 Singing their strains sweet, morning and eve to greet,
 Building their nests of the lichen and moss.
 Youth of the year! what thy glory surpasses?
 Thy freshness and odors infilling all space;
 Heart of creation pulsates with life forces,
 Evolving the forms of fair beauty and grace.
 Who could choose better than did the good prophet
 A symbol of humble contentment and peace?
 "They shall grow up 'mong the grass as the willows,"
 Expanding in strength of a blessed increase.
 Right by the side of the still flowing waters
 Children of Israel their virtues shall twine,
 Open to heavenly sunshine and shower,
 Under the care of a Father divine.
 Richly he decks all the fair fields and valleys,
 Sheds his choice blessings o'er mountain and plain;
 E'en so shall the soul robed in spiritual gladness,
 Shine bright when earth's glories shall wane.

Mt. Lebanon, N. Y.

SHAKERISM.

CAN the universal objection to Shakerism, be answered successfully? If true, all should adopt it. In that case the world would be depopulated in a given time.

Answer—Shakers are especially called of God to their manner of life. Faith to live it is the gift of God. Jesus said: "No man cometh to me except the Father draw him," prepare him. Consequently, the will of God is the motive power. If so, is there any danger of the race becoming extinct, unless it be the will of God that the earth become depopulated, for a season, in the future as it has been in the past?

Geologically, the earth was once without form and void, in a gaseous state, as are other globes to-day. And in the theological future, this earth will be burned up. The last trump will sound and the Lord Christ will descend from Heaven, with a shout that will awaken all the countless billions who have lived and died upon this earth. There will be

a general resurrection. The saints will be caught up into the air,—the spirit world,—and so will they ever be with the Lord. The human race will be extinct.

Astronomically, as the earth was thrown from the Sun in a gaseous condition by centripetal force, so is it cooling, condensing and being drawn back to the fountain by centripetal force or gravitation, to be again melted by its fervent heat and to have its elements used up in the formation of other worlds, to run through the same cycles of existence that we have been and are passing through. Thus it may be seen that the common and apparently formidable objection to Shakerism that it will "run the race out" has neither a scientific nor ecclesiastical basis to rest upon in the encyclopedia or the Bible.

F. W. EVANS.

Mt. Lebanon, Col. Co., N. Y.

GRATITUDE.

MAY our Heavenly Parents always be praised for an air that may be formed into pleasant sounds. Looks of love are sweet but kind words are far more dear. The former act upon the mind like moonbeams upon the water, but the latter fall cordially into it thence springing up in flowers and choice fruit, like seeds planted in the earth. It is said that the deaf Beethoven exclaimed, "all the pleasures of sight and sense, all my eyes ever saw, would I give for one whisper to my heart."—*Harriet Shepard.*

As long as wrong opposes right,
 The cross must well be borne;
 And duty always kept in sight
 Till felt and fully done.—*M. W.*

THE MANIFESTO.

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NOTES.

THE RELIGIOUS ELEMENT.

THAT religion belongs to men and that it belongs to them while they are upon the earth is generally accepted; but from our present standpoint, it would seem that it had been our misfortune to live upon the earth in the prophetic "last days."

There have been Edenic days when men could hear the voice of God, and days when He would direct all their duties both official and domestic. Days when He could send his word to man through the mouth of a prophet, and days, even, when the Son of God came among men and wrought the most wonderful work that was ever placed on record. But alas, the brightness of those days have all passed away, and only the story of them is left, over which we may find a ray of faint and sweet consolation.

If we are to believe the voice of Christendom, God no longer walks and talks with men.—He no longer has the

need of a class of prophets as it is unnecessary to make known any farther his mind and will to the race of man.

In the "last days" perilous times will come. The perilous times have already reached us and we are told that wickedness walks abroad at noonday, and infidelity is largely among the people. Men are choosing darkness rather than light, because their deeds are evil. They are willing to crucify the son of God afresh and put him to open shame.

The Bible is set aside to become a common book, the Sabbath is desecrated, and the religious observances passed by very carelessly. "Men shall be lovers of themselves, covetous, proud, and blasphemers." And even these times have really crossed the threshold and entered our dwellings, and have made captives in our cities and villages.

To a great many persons this seems to be the present state of the world, and with but little chance for improvement. If any thing is done for the salvation of the world, be it much or little, a spirit power independent of man must do it.

But our calling has been as laborers in the vineyard of God, to work faithfully and diligently in seeking and saving that which was lost. Our duty is first to cleanse our hands and purify our hearts from all unrighteousness and then, look up! The angels of God are above us, and ready to minister to us the heavenly gifts.

"Preach the word," and believe what we preach. Ask and we shall receive, but be sure and ask aright, lest our prayers be consumed on our own selfishness. Have we not read the story of patient Job, and shall we have less confidence in the spirit of God than an Arab priest who lived some three thou-

sand years ago? Through all his afflictions, through all his trials, through all his losses he maintained an unflinching consistent reliance in the belief that an over-ruling Providence could help and sustain him, and in this he was not disappointed. If we can believe that a spirit ministration, has in an early or in a more recent age been of any benefit to mankind in aiding them to bear the cross, or to win souls from the paths of unrighteousness, shall we whine in our unbelief or indifference and make the work of God of less value in this enlightened age?

Men are no less anxious for a moral education, no less interested in the blessings of a spiritual and divine ministration than they have been at a former date. No less willing to make sacrifices for the good of humanity by taking upon themselves the work of the good Samaritan.

If any thing has arisen in the pathway that leads to God, to prevent a success in righteousness and peace, that will equal or transcend that which has been in the past, it must be in the workmen who may be consulting their own pleasure and self-interest, rather than the more vital interest of harvesting souls from the world.

A neglected vineyard may become overrun with noxious weeds, and a neglected residence soon gives unmistakable evidence of dilapidation. If they are to be maintained as worthy of a close and extended inspection, they will require the aid of much hard work from willing and honest hearts, and if a higher aid is invoked as being more conducive to success, it will be remembered that, "God helps those who help themselves."

Would it not be well for us to sing

with the friends who have gone on before us.—

"Thou church of God, awake, awake,
For light beams from on high;
From earth and dust thy garments shake,
Thy glory's drawing nigh."

It may require a powerful awakening and a powerful shaking to banish from the soul the elements of an earthly life, and to make it a suitable temple, for the indwelling of the Holy Spirit. Let us bear in mind that "the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear."

ONE "J. C. Mann has written a most astounding Letter in answer to a Shaker" so runs the heading of an article in the Mirror Supplement. The letter from this little Mann is remarkable more for its multiplicity of words without the establishing of any fact, than for anything else. There are a great many writers who are so selfishly bigoted that they assume the liberty to denounce all who may differ from their narrow conception of righteousness. That he is gifted in calling people bad names, is not in the least strange. Some entertain the idea that coarse language is stronger than correct English and use it from choice. "A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." The little Mann seems to be quite a judge, and while he is "*all right*" and can teach others, he pronounces their writings, "the work of Satan, and without common sense." Of course he knows that if it does not agree with his sense it is not common sense. Yea, that is a nice discrimination and remarkable judgment for a little Mann. (Ed.)

An infusion of pride is a blemish in the best manners.

He that will not be counseled, cannot be helped.

[Contributed by Elder F. W. Evans.]

THE SPIRIT LIFE.

Mr. James M. Durkee of Pittsfield Mass., and the late Isaac Auger of Shaker Village, Hancock, Mass., had a very interesting conversation on the subject of the Spirit Life, of which Mr. Durkee tells in the following letter to Elder Evans.

PITTSFIELD, MASS., May 14, 1886.

ELDER F. W. EVANS, OF MT. LEBANON, COL. CO., N. Y.—MY DEAR SIR:—Several weeks ago I promised to give you some points of a most remarkable conversation which I held with the late Isaac Auger of Hancock, Shaker Village, West Pittsfield, Mass.

I had known and done work (job printing) for Mr. Auger, for the last twenty-four years, and I never knew him to spend twenty minutes in conversation upon any subject before. He seemed unlike himself upon this occasion. He entered my office about 9.30, A. M. and remained some two hours.

The subject of *Spirit Life* had been strongly impressed upon my mind by the Sunday school exercises, in which I had been engaged the previous Sabbath day.

After being seated, I remarked, "Mr. Auger, what is your opinion regarding Spirit Life, also, that of the Shakers generally?" He answered, "Spirit Life is, as I understand it, the invisible existence. The visible life is a figure of the invisible, for 'The invisible things of Him, from the creation of the world, are clearly *seen*, being understood by the things that are made, even his invisible power and Godhead revealing a dual deity—a Heavenly Father and a Heavenly Mother.'"

"Spirit Life is all about us, it is everywhere, as is God, in whom we live and move and have our being. Those who were once in visible conditions, as we now are, are with us, influencing us to a greater or less degree. And, through proper mediums, they can communicate. Not so much at present, as when God's plans are more completely fulfilled. The world's people, and even Church people, fail in a great degree to comprehend the *spirit teaching* of Jesus. He said, 'My words they are Spirit and they are Me.' And Paul said,

"The things that are seen are *temporal*, but the things that are not seen are *eternal*. Day by day, year by year, the Spirit Life or condition is to be more and more manifest. As the morning sun dispels the shadows of night, so the glory of God—of the Spirit Life—is to remove the darkness of earth life. God is Spirit, and all things must be made like himself, spiritual, or there could be no eternal existence."

Again, I asked, Mr. Auger, What will become of those who reject Christ while in the earth condition?" He answered, "They will be burned up, as we are taught by Malachi, 'For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as stubble and that day that cometh shall burn them up, saith the Lord of Hosts.' The greater part of the Bible is in figurative, parabolical and symbolical language, and the above quotation is figurative of the eternal power of God that operates to the destruction of evil. It will be burned up and sin will cease from the universal dominion of God. 'And the knowledge of the Lord will cover the earth, as the waters cover the bottom of the sea.' Ezekiel: 'Son of man the House of Israel is to me become dross; all they are brass and tin and iron and lead in the midst of the furnace.' As I would say, they go into a furnace of fire, receiving the full recompense of all sin, until they acknowledge their sins and become loving and obedient to God. Understand me now as using the word *hell* in the same manner that Malachi uses the word furnace. A suffering process will continue until purification is effected. A melting, fiery operation until the dross of evil lusts of flesh and mind are purged away, for he will thoroughly purge his floor, separating chaff and wheat, the good and evil.' This will I believe, be the ordeal through which every spirit will pass. God is love. And all things in Heaven and earth, in this visible world and in the invisible world, must be purified and sanctified by the love of God our Heavenly Father and Mother."

Elder Evans, there are many other points he touched upon, and altogether it was one of the most wonderful sermons to which I ever listened. When he came into my office that morning for a small job of printing, lit-

tle did I expect from him such a singular and unique discourse as he delivered, and which I can but partially recall and imperfectly record, and that it would be the last time I should ever see and hold converse with him in this life, for he soon afterwards passed into the Spirit Life which he had been so fluently and feelingly discussing, and which left such an indelible impression upon my mind and feelings. I give to you these thoughts because I have ever since been impressed so to do, for the benefit of his many friends in West Pittsfield, Mount Lebanon and in Pittsfield proper, where he was for so many years well and favorably known.

Elder Evans, I have now fulfilled my promise to you, in recording as nearly as I possibly can in his own language, my last interview with Mr. Isaac Auger. As I said from the first, it was printed upon my mind as with *indelible ink* never to be erased.

Very Respectfully,

JAMES M. DURKEE.

REMINISCENCES OF MY SHAKER CHILDHOOD.

AUTUMN.

'Twas the home of my childhood
My own country home,
I love it the better
Wherever I roam.

OUR Summer ending so happily always gave us a fresh start in our regular home duties wherein we were soon engaged. After the berries were gone came the gathering of apples and other fruits, and I particularly enjoyed these exhilarating occupations. The air had now begun to have a touch of frost in it, the wind blew more keenly and seemed to call for more activity and exertion on our part. The orchards being at some distance from the dwellings we usually went to these in wagons returning home in the evening just weary enough to sleep without dreaming.

I never shall forget the delicious fragrance of those apples or their peculiar flavor; there are none like them now a days.

It was my delight to get perched upon the highest ladder I could find and thus peep through the branches of the tall trees feeling "Monarch of all I surveyed." How care-

fully I plucked the best specimens and put them into the basket for Winter use meanwhile tossing the worthless ones down and if perchance these were stopped in their fall by some unwary head, who for the moment like Sir Isaac Newton, was wont to enquire why an apple falls, found a ready answer when thus reminded of my lofty perch, as it was not done to inflict pain upon my humbler sister, so with a laugh on both sides it was made right without further philosophizing. Were there ever such lunches as we partook of seated on the sunny side of some convenient wall where with appetites sharpened by the robust exercise and the sweeping winds what did we care for other tonics. In the lengthening evenings we would meet to cut the apples for sauce or for drying, and such was the glowing warmth and genial cheer enjoyed that we shall not soon realize it like again. One of the sisters would sometimes read to us from some entertaining book, to which we children always listened with the utmost pleasure.

The cider made from the poorer apples in those days was boiled down for future use. I remember once of being permitted to sit up late to assist in boiling the cider and never shall I forget the huge open fire we had on the hearth or how it made fantastic shadows of my companions in duty as they attended the boiling caldrons for to my sleepy eyes, they assumed proportions at once gigantic and uncanny.

Sometimes we would go for grapes both wild and domestic which grew near in abundance and return home laden with the spoils.

One year we children picked up the potatoes after they were dry and left on the ground; all this did not seem like a task but was one of continuous change of healthful employment never to be forgotten as long as memory lasts.

Then as the frost began to harden the ground we would prepare to make all snug for Winter which we knew would come soon and last long but it was without sorrow to us for we were sure of warmth and food nor did we take much heed for the morrow, and then as the last of our out-of-door occupations we would meet to husk the garnered corn, for the clean dry husks make an excellent bed.

beyond competition, while the disrobed corn gave promise of unlimited supplies of corn bread and Johnnie cake not to mention the succulent hasty pudding dear to every New Englander. Now it began to be cold nights and mornings,—and we did not linger over our outgoings for we could not but feel with a pang of regret that the leaves were withering at the North wind's breath, and we must prepare for Winter, well knowing that our intercourse with laughing brooks and singing birds would soon be only a thing of remembrance. The grand old mountains which surround the Village seemed to come nearer as though to encircle us in a closer embrace, and then followed the days when we heard the howling winds at night making ready for the coming of the ice king in good earnest, and all too soon would "Rough Winter rudely rend the robes of Autumn," and we would gladly ask.—

Yet one more smile departing distant sun,
One mellow smile through the soft vapory air
E'er o'er the frozen earth the loud winds run,
Or snows are sifted o'er the meadows bare
One smile on the brown hills and naked trees
And the dark rocks where summer wreaths are cast
And the blue gentian flower that in the breeze
Nod lonely of her beauteous race the last.—*Bryant.*
Anna P. Carll.

Providence, R. I.

THE "NEVERS" IN MANAGING CHILDREN.

NEVER give in to disobedience; and never threaten what you are not prepared to carry out.

Never lose your temper. I do not say, never be angry. Anger is sometimes indispensable, especially where there has been anything mean, dishonest, or cruel. But anger is very different from loss of temper.

Never sneer at them; and be careful even how you rally them.

Never try to work on their feelings. Feelings are far too delicate things to be used for tools. It is like taking the mainspring out of your watch, and notching it for a saw. It may be a wonderful saw, but how fares your watch? Especially avoid doing so in connection with religion, for so you will assuredly deaden them to all that is finest. Let your feelings, not your efforts on theirs, affect

them with a sympathy the more powerful that it is not forced upon them; and in order to do this, avoid hiding your feelings too much. A man's family has a right to share in his good feelings.

Never show that you doubt, except that you are able to convict. To doubt an honest child is to do what you can to make a liar of him.

Never be too hard on mere quarreling, which, like a storm in nature, often helps to clear the moral atmosphere. Stop it by a judgment between the parties. But be severe as to the *kind* of quarreling, and the temper shown in it. Especially give no quarter to any unfairness arising from greed or spite. Use your strongest language with regard to that.—*Mac Donald.*

KIND WORDS.

Waupaca, Wis. Dec. 1885.

I enclose subscription for the highly prized "MANIFESTO."

Harriet N. Miles.

Union Village, O., Dec. 1885.

Accept sincere thanks from one who is interested in the prosperity of our little paper. I send with this a contribution for the benefit of the MANIFESTO as it must do good to all who read it aright.

Ruth Sibenthal.

Cleveland Public Library, May, 1886.

I take pleasure in acknowledging the receipt of copy of "The MANIFESTO," for which please accept the thanks of the Library Board. Wm. H. Brett. Librarian.

THE "gospel wagon," which the Central Union Mission of Washington is using, commends itself as being the outcome of practical common sense. It is an ordinary omnibus, and contains a cabinet organ, good choir, and several speakers. Every Sunday afternoon it is driven to regions where the inhabitants do not often hear the gospel preached, and religious services of an interesting character are held.—*Religio Phil. Jour.*

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FOREVER.

CANTERBURY, N. H.

No other God will I a - dore, For I have felt Je - hovah's pow'r;

It called me in a needy hour To praise his name for - ev - er. For-ev-

er, for - ev - er, for - ev - er and for - ev - er. I'll give the best, a

meas - ure full, A cheerful heart, a living soul; And through

his love I'll be made whole, for - ev - er and for - ev - er.

From the Youths' Bible Class.

NABOTH'S VINEYARD.

1 Kings xxi.

THE story I am to relate occurred about two thousand eight hundred years ago in the little village of Jezreel, a very pleasantly situated place fifty-two miles north of the city of Jerusalem. There lived in Jezreel a certain poor but honest man named Naboth, who gained a livelihood, mainly from the products of a fruitful vineyard which he had received from his father. A short distance north of the vineyard was the palace of Ahab, King of Samaria. Many times had the king looked from his window on the beautiful vineyard and mentally coveted his neighbor's land, as he said it would be very convenient for a garden of herbs, being so near to the house. The king asked Naboth to sell him the land, agreeing to give him a better vineyard, instead, or, if he preferred, would pay the worth in money. But Naboth said to the king, "The Lord forbid that I give the inheritance of my fathers unto thee." Ahab returned home much displeased, and it is said "would eat no bread." I learn that this childish practice is still common in some parts of the East, and a person who has been greatly disappointed will go without food for several days. By this time, Ahab had gained the sympathy of his friends, who were anxious that his desires should be satisfied. Jezebel said to him, "I will give thee the vineyard of Naboth." So wicked Jezebel wrote letters in Ahab's name and sealed them with the king's seal, to the elders and nobles, saying, "Proclaim a fast, and set Naboth on high among the people and bear witness against him saying, 'Thou didst blaspheme God and the king,' and carry him out and stone him till he die."

The elders and nobles did as they were commanded and after Naboth's death they wrote to Jezebel saying, "Naboth is dead." This report soon reached King Ahab and he gladly took possession of the vineyard so unlawfully gained. But the wicked seldom prosper in their evil ways, and so it proved with the king. The Lord sent Elijah to Ahab while he was viewing the land, and the

prophet said to him, "In the place where Naboth was stoned shalt thou also die." When the king felt that the hand of the Lord was upon him, he repented, sitting in sackcloth, and gladly would he have returned the vineyard to its rightful owner. Then the Lord said to Elijah, "Seest thou how Ahab humbleth himself before me; because he humbleth himself I will not bring this evil in his day, but in his son's days will I bring the evil upon his house." Not long after this, a war commenced between the Syrians and the Israelites, and during the battle, one of the soldiers drew a bow and shot King Ahab, so that in the evening of that day he died. The king was taken back to Samaria and buried among his own people.—M. A. Wilson.

MRS. GIRLING.

*To the Editor of the Daily Gazette,
London, Eng.*

SIR—Will you concede me a short space to rectify a common misunderstanding as to the order to which Mrs. Girling is associated? She does not belong to the Shaker community, but to the Peculiar People—a people whose fundamental feature is a miserable negation of the necessity of medical advice in times of sickness. In short, although at the point of death, these unfortunate Peculiar People simply anoint the sufferers, tenaciously believing that if it is God's will that they should be restored to health He will restore them; if not, they will depart to enjoy His eternal presence. Hence, repeatedly, a practical world has indicted many members on account of manslaughter.

The Shakers, who have several deeply interesting communities in America, are far too sensible a people to pursue any such eccentric tenet as this. Indeed, they have a medicine manufactory, they are highly conversant with the very best herbal remedies, and in the cute people of the State find a ready market for their medicinal manufactures. In many ways the American Shakers are a most intellectual and instructive community, solving many enigmas which to many of our leading philanthropists seem absolutely insoluble.—Yours, &c.,

A FRIEND TO THE SHAKERS.

FOOTPRINTS.

ADA S. CUMMINGS.

MANY times some poor traveler would be lost were it not for the footprints that have been left, which he sees and strives to follow, knowing that others have been there before and he is not the only person who has traveled that road. Perhaps he is forsaken and solitary in a barren desert and has lost his way. The scorching sun beats down upon his head, and in vain he looks for some shady tree where he may be rescued from its rays. The hot sands burn his feet. He finds no fountain of pure sparkling water where he can quench his thirst. After all these afflictions no wonder that he is about to despair. Poor traveler! there seems to be nothing but death before him, when suddenly what does he see? Footprints! indicating that some one has been there before. He is led by those visible signs and is soon conducted to an oasis, where he finds shady trees, and a cooling spring of water. Certainly he must know that those blessings were sent from God. After obtaining rest and nourishment he is able to pursue his journey, strengthened to meet dangers and difficulties; in thankfulness that he found those footprints which guided him where his languishing spirit was revived.

Just so with our spiritual journey. Ofttimes we would feel discouraged were it not for the footprints of noble souls which we find all along our way, infusing new hope and strength into our spirits, to fight bravely the battle of life.

Those footprints were left as a guide to keep our feet from wandering from the right path. When we are about to faint and become weary with the conflict,

those footprints, if carefully followed will surely lead to the fountain that giveth to the thirsty, cooling drinks. Like unto those footprints that caused the traveler in the desert to rejoice, we, with renewed vigor, keep on our course in those spiritual footprints until we arrive at a never failing spring.

Jesus, the Christ, left an example for the children of men. All who live that perfect life of purity which he lived, will never be left in the trackless desert to perish, nor alone upon the mountain of temptation, nor in the "Valley of the shadow of Death." He has promised to be with those who walk in his footsteps, and the promise remains sure. If we trust in Him He will sustain us. So we will take heart knowing that his footprints are still "On the sands of time." We, also, must leave ours. Let us be careful that they lead in the right direction.—

"Footprints, that perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing shall take heart again."

West Gloucester, Me.

CHRISTIAN EFFORTS.

I AM always glad to read or hear of commendable efforts made for Christianity or even morality in the various fields abroad by whatever method the laborers feel called to operate. Would to God there were more ardent effectual workers in the cause of elevating poor humans from degradation, especially from intemperance and the evils and miseries it engenders. I sometimes cry out in spirit, How long, O Lord, how long shall this demon be permitted to exist and bear such sway? ruining bright intellects, brilliant talents, and making brutes of men! Thank God, there are some self-denying, self-sacrificing Christians,—the salt and savor of the earth,—who are rendering their best efforts to bring about a better state of things. God bless and prosper such efforts. M. E. H.
Canterbury, N. H.

Books and Papers.

THE HERALD OF HEALTH. Sept. Contents: Influence of the mind on the Body; Temperance Physiology; Health condition of Indian Tribes; Oil Baths; Who may live to be old; Health and working Habits of Business men; James M. Peebles; Air; Saving Strength; Good Water; Diseases from Smoking; Studies in Hygiene for Women, etc., etc. M. L. Holbrook, M. D. 13 and 15 Laight St., N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Sept. Contents: English Parliamentary Leaders; Orthodox Christianity, and the Religion of Jesus; Familiar Talks with our Young Readers; Clovis and Charlemagne; The Discoverer of California's Gold; The Wonders of Science; Good natured musings; Baldness of Alopecia; A Strange Adventure; Biliousness: Cost of Necessary Food; Notes in Science, etc., etc. Fowler & Wells Co., 753 Broadway, N. Y.

THROUGH A MICROSCOPE. By Samuel Wells, Mary Treat and Frederick LeRoy Sargent. Chicago and Boston: The Interstate Publishing Company. 16mo, cloth. Price 60 cents.

This attractive little handbook begins at the beginning, and tells the young student of the microscope exactly how to proceed in his investigations, what to do, and how to do it, and the reasons therefore. There is no study so fascinating, or so instructive withal, as that of natural history with the aid of the microscope. It opens a new world to the pupil, and reveals to him wonders and beauties which are unseen and unknown to the natural eye. Mary Treat has long been known as an interesting writer on natural history, and the valuable series published two or three years ago in *Harper's Monthly* were from her hand. Naturally she has had great experience with the microscope, and so, too, has Mr. Wells, who gives suggestions as to outfits, preparation objects, and methods of experiment. Mr. Sargent tells how home-made microscopes may be prepared and used. The book is well illustrated.

Among the issues in the educational line of the Interstate Publishing Company is a volume prepared by Professor H. W. Tyler, of the Massachusetts Institute of Technology, called **ENTERTAINMENT IN CHEMISTRY**, designed for young students. Professor Tyler has aimed to make clear to the minds of pupils exactly what chemistry is, and the best methods of studying it. In the performance of this task he has described a series of experiments which can be performed without the aid of costly apparatus, at home or in the schoolroom, but which demonstrate the main principles of the science just as accurately as those involving greater skill and knowledge. The book is written in a clear and lucid style, without the use of more technical terms than are absolutely required. 16mo. cloth. Price 60 cents.

THE ten commandments for bathers: 1, Do not bathe when excited; 2, Do not bathe when feeling badly; 3, Do not bathe after having been up all night or after excessive

exertion, before resting several hours; 4, Do not bathe after taking a heavy meal or alcoholic drinks; 5, Walk slowly to the bathing place; 6, Inquire after the depth and the current of the water as soon as you arrive there; 7, Undress slowly, but then go into the water at once; 8, Jump into the water with your head first or wet the head quickly if you cannot do the first; 9, Do not remain in the water too long, especially if you are not very strong; 10, After the bath rub the body well to aid the circulation of the blood and take moderate exercise. Bathing and swimming is useful for body and soul, not alone in warm, but in cool weather, if above advice is heeded.—*Foot's Monthly*.

For sweet friends and kind affections,
Gentle hearts, and home's dear love,
For bright health and holy pleasures,
For the faith that soars above;
Grateful hearts to thee we bring,
Lord, accept our offering.—*The Catholic*.

Deaths.

Abial Hathaway, at Watervliet, N. Y. July 14, 1886. Age 83 yrs. Br. Abial had been a member of the Society 43 yrs. He consecrated his time, talents and property to the good of the cause. C. D.

John Bunnell, at Pleasant Hill, Ky. Aug. 9, 1886. Age, 49 yrs.

Elender Hatfield, at Pleasant Hill, Ky. Aug. 11, 1886. Age 77 yrs.

Elender Flemming, at Pleasant Hill, Ky. Aug. 15, 1886. Age 77 yrs.

Susan Smith, at Alfred, Me., Aug. 15, 1886. Age 69 yrs.

Elder Benjamin Dunlavy, at Pleasant Hill Ky., Aug. 17, 1886. Age, 81 yrs.

A star of time passed over to twinkle in eternity. N. B.

Emily Cross, at Pleasant Hill, Ky. Aug. 23, 1886. Age 44 yrs.

John Greaves, at North Family, Mt. Lebanon, N. Y. Sept. 6, 1886. Age 56 yrs.